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WEEKLY REVIEW.

—The Rev. C. H. A. Dall, Unitarian, joined the Brahma Somaj in Calcutta a few years ago. He says now that this movement is a cry, not a creed. The *Indian Mirror* is displeased with this statement, and avers that it is a creed and not a cry. We remember the time when the *Mirror* used to have a great aversion to the word 'creed.'

—We take from the *True Catholic* an article on the fulfilment of prophecy in the present condition of Papal Europe. It is well worth reading. It may be well to note why the principal Power referred to by the prophet is symbolized as a woman, in that the Church of Christ is so symbolized in the Apocalypse. The latter is called the Bride, the Lamb's wife, the woman clothed with the sun, &c. The power in xvii. 3 assumes to be the true Church of Christ, and is therefore represented as a woman, but as a fallen and unworthy one, having external blandishments, but personally corrupt. It is when this false one is overthrown that the true woman, the Bride of the Lamb, appears in pure and shining garments, xix.

—We lately published an Invitation to Special Services, addressed by Church of England clergymen on the Neilgherries to their flocks. We are glad to learn that the services were well attended throughout the fortnight devoted to them. There were midday prayer-meetings at Ootacamund and evening services at Coonoor. The Rev. Messrs. Barton and Fenn were the Mission preachers; but the Bishop of Madras and other clergymen took part. At the midday meetings a large share of the work was borne by laymen. A Madras paper says:—

"The Bishop, who has throughout appeared to take a most hearty interest in the services, came over from Coonoor on Monday, and preached an impressive sermon at the first service from Isaiah lviii. 1. He justified the present course of services by referring to the present low state of spiritual life in the professing Church of Christ, and the need that there consequently was of some such special effort to arouse careless and ungodly persons from their state of spiritual indifference, and to awaken the more thoughtful to a fuller appreciation of their duties and responsibilities.

"The sermons were preached from the pulpit, after which a hymn was sung, and a short interval having elapsed to allow those who might desire to do so to retire, another hymn, a metrical litany, was sung by the whole congregation kneeling, the effect of which was very solemn; the address, or "instruction," which then followed was given from the Communion rails.

"A special feature of interest at these services was the introduction, with the Bishop's full sanction and approval, of a special form of service, compiled entirely from the Bible and the Book of Common Prayer, but so arranged as to constitute an entirely new service. Both in this, and the hymns, of which there were a large number interspersed throughout the service, the congregation joined most heartily. Indeed, we have seldom been present at any religious service in this country in which the attention throughout was so marked, and the demeanour so devout and reverent."

It is very refreshing in these days of Ritualism and worldliness, to hear of such a movement, with after-meetings and hortatory addresses; and we cannot but hope that there will be found some abiding fruits of these special services.

—The Committee of the Sunday School Union invite their brethren throughout the world to unite in special prayer, on Lord's day, October 25th, and the following day. We will refer to this again next month.

—The Vicar at Owton Ferry has refused to allow in the Churchyard a tombstone on which the father of the deceased, a Wesleyan Minister is designated "Rev." He has been supported by the Bishop of Lincoln, Dr. Wordsworth, who says:—

"It is not easy to determine what is the exact meaning of the title of 'Reverend' as claimed by a Wesleyan minister. If the title is to be taken to imply that he is a person in holy orders, duly qualified to minister the Word of God and sacraments in a church, then I am bound to say that the laws to which I am subject would not allow me to recognise him in that capacity. I hope to have the happiness before long of admitting some Wesleyan preachers to holy orders in the Church of England, after due training and trial. But I should be chargeable with equivocation and duplicity towards them, and with dishonesty and teachery towards the Church of England, if I were now to designate them by the title of 'Reverend,' to which they all have a just claim after ordination and by its means.'

If a man is acknowledged and used by the Master, it makes very little difference whether or not certain persons call him Rev. But the astonishing thing is that in a country glorying like England in the liberty of all her citizens, any sect or class of men should have the control of the burying-places of the nation, and subject those who wish to bury their dead to all sorts of miserable annoyances.

—The average mortality from Cholera in Bombay, from 1849 to 1865, was 2,364 per annum. The average yearly mortality from 1866 to 1873 was 298, only one-eight of what it was before. In 1865 measures were taken to distribute the Vehar water through the city, and to close the surface wells. This simple statement speaks for itself and speaks very eloquently.

—*Vanity Fair* has discovered that Sir Richard Temple's mode of dealing with the famine "appears absolutely to have improved the health of the relieved districts." The rest of India will begin to be jealous of the famine region.

—A large tent has been erected on the Green in Glasgow, where Evangilestic services are conducted with much success, as many as 200 sometimes remaining for private conversation. Free breakfasts are occasionally given to the poor who sleep on the Green, sometimes 400 or 500 in number.

—There have been some cases of religious persecution at Marash and Damascus of late. Though the Government of the Porte have distinctly recognized the right of all to obey their convictions in matters of religion, yet whenever Mahomedans become Christians, some charges are trumped up against them, and they are subjected sometimes to very severe treatment. A Turkish family that embraced Christianity in Marash, were put in prison, where certain rich men called upon them and sought by large offers to bribe them to a recantation. They were afterwards taken to Constantinople, and were finally set at liberty, but upon condition that they would live in Smyrna, never leave it, and report themselves weekly to the authorities The Evangelical Alliance has been moving in the matter. The British minister has protested.

—We learn by telegraph that the Committee appointed by Rev. H. W. Beecher to investigate the charges brought against him, have brought in a report fully exculpating him.

The Rev. Dr. Sargent, of Palamcotta, reports an interesting case of conversion, in the Madras Church Missionary Record. The son referred to in the narrative became a Christian six years ago:—

A short time after he went to Tuticorin to get his son Ramasawmy to sign a document in reference to the sale of some land. Without this necessity, he never would have entered his house, as all friendly intercourse between father and son had ceased from the day of his baptism. The son delayed signing the document, and so detained his father, who, daily seeing his son read the Bible, and have family prayer in his house, observed that the course his son had adopted was a very different thing from what he had expected. He seems to have supposed that Christianity was simply a license to eat and drink things prohibited by Hinduism and caste; a liberty, in short, to do as he pleased, containing no element of piety, or devotion, or private moral rectitude. His surprise was greatly excited, and he determined to observe every thing minutely. It ended in his conviction that Christianity was a matter of the heart and of the life; that it induced a man to act as under the eye of an ever present God. He was resolved to read for himself the book that had wrought such wonders, and now convinced of his need of a Saviour, he accepted Jesus Christ as the source of all spiritual good, and applied to me for baptism. Other native brethren came with him, and commended him to me as a monument of divine grace. I was greatly taken with the man, but urged that possibly he had not as yet a sufficient knowledge of the leading truths of the Gospel, that he had not had sufficient time to become acquainted with the history of our Lord, and the requirements needed in those who seek baptism. "Sir," said the old man, "I think the whole doctrine is comprised in the belief of God the Father, the Son and the Holy Ghost. Now I know that Jesus Christ, the Son of God, gave himself to death on behalf of sinners. I believe in Him. There is salvation in none other, only sometimes I am tempted by the thought that perhaps I am too old to receive all the blessings which He is capable of imparting, and then I think of that parable wherein the Master is represented as engaging coolies at various hours from early morning till evening, and I am encouraged to hope, that although an old man, and called now as it were at the eleventh hour, the Master will bless me with a full blessing." "Yes," I replied, "only believe, and he will." I am happy to add that yesterday I baptized the dear man in our little Church at Courtallum, and the circumstances of his conver-

sion excited deep interest in the rather full congregation that was present.

One incident in this narrative is important as shewing what the general impression among Hindus is as regards conversion. I think this man's notion is exactly what prevails in most minds, viz. that when a person turns from Hinduism to Christianity, it is for some lucrative or self-interested motive; some desire of freedom in reference to eating and drinking as Europeans do. No notion of piety, or purity, enters into their calculation. Hence the prejudice which so strongly exists against Christianity generally. The high caste Hindus know nothing of the *private life* of a Christian, because as soon as a member of any Hindu family becomes a Christian, he is cut off from all farther familiar intercourse with his friends, not wilfully so on his part, but by the wish and determination of his Hindu relatives, who in fact prohibit his ever entering their house again, unless he renounce the Christian religion, and return to his old faith, or rather superstition. May we not indeed suppose that this is *one* of the reasons that has operated against the more rapid progress of the Gospel among the higher castes? They know nothing from observation of the habits of private Christian life, but have their minds filled with prejudices which allow them to give converts no credit for any but the very worst motives."

OUR Judges of the Supreme Court get about Rs. 6,000 a month. Mr. Sothern, the actor, is to receive ten times that amount monthly in Australia. What a joyless creature man must be to lavish such enormous sums on one who can make him laugh for a few minutes. There must be something wrong, something rotten about his state of mind; an uneasiness, an unrest, a secret sorrow, a burden that he is ever seeking to get lifted from his spirit if only for a moment. What is that unconfessed something but the consciousness that he is not right with his Maker, that he has forfeited his birthright, and that he has vainly sought in the world that which his nature demands? And this is the reasou why almost every body drinks. It is in vain that the most experienced physicians assure men that alcohol is a poison; it is enough that it is to them like a balloon, that every day lifts them a little way above the dead level of this sad earth. This is Satan's device, and this is his method of helping man; and man hearkens to him, and seeks miserably to content himself with this occasional elation, though conscious that every day the balloon comes a little short of the previous day's height, or if it reaches it comes down more quickly and that with a shock. There is the feeling at heart that they are unfaithful to their higher nature, that they are living for the world when they were not designed to live for the world; a feeling like that of the man who knows that some great debt may be urged against him any hour, and he has nothing to pay. He seeks to ignore it, and to keep his mind occupied with other things. The daily use of stimulants helps men and women to fight with this unrest, and to go through life without any preparation for the life to come. Our newpapers are more largely occupied with matters relating to amusement, than with anything else. Croquet, chess, cricket, badminton, theatricals, races, regattas, balls, &c., &c., &c., show how hard a fight man has with *ennui*. Man was intended for happiness; if he were in his right relations with God, his joy would be unspeakable and full of glory; he would have a fountain of gladness within, springing up perennially and shedding joyousness all around. But the desperate efforts that men and women are constantly making to snatch a little bit of pleasure here and there, and the enormous sums they lavish on the man who is most successful in making them laugh shows what a void within there is.

WE take the following from the letter of a friend in England:—

"Recently I was present at a Camp-meeting at Broadlands Park in Hampshire, the property of the Right Hon. Cowper Temple. About 150 were there. It was conducted by Mr. Pearsall Smith, under the guidance of God's Spirit, and no one who was present went away without a large blessing. It extended from the 17th to the 23rd July, and men of every denomination were invited. The special object of the meeting was what is usually called the Higher Christian Life.—Mr. Pearsall Smith has arranged for nine days' waiting upon God, for power for consecration and faith, at Oxford, from August 30 to September 7."

In another column will be found Mr. Pearsall Smith's Invitation to this last gathering. May it prove to have been a Pentecost indeed.

WE have a letter from a friend who was converted from Romanism last year. In the depth of poverty, just coming out of the Hospital, he says:—

"I have put the religion of the Gospel to the test, and find it able to support me in all circumstances of life. In the hour of my greatest affliction and pain, I have found comfort and relief. My heart has ached on account of sin, I have laid it before the Cross, and I have experienced my Saviour's pardoning love, and have since found what true peace is. Jesus is to me everything, I have Him in my heart. I know what it is to look up in faith to Him who taketh away the sin of the world, and to feel the joy of pardon and acceptance. Multitudes of my poor R. C. friends and brothers, rely on their confessors, and are fully assured that on a bed of sickness, by confessing sins to a priest and receiving extreme unction, they obtain remission of sins. What a sad mistake. The priest needs a Saviour himself. It is clear as the sun at noon-day that Jesus is himself the Sin-bearer and the Saviour."

This is good testimony.

WE have a letter from another friend, which speaks of the death of one who found the Lord early in 1872 under the preaching of the Rev. Mr. Taylor. Employed on the railway he has been faithfully bearing his testimony along the line, and awakening many to the perception that Christ is a living and all-sufficient Saviour. He was in the prime of life, and died after a very short illness, during which he continued to speak to those who visited him of the necessity of seeking the Lord and obtaining the assurance of acceptance. "All is well; Christ is very precious; He is with me in the valvey," were among the last expressions.

The Bombay Guardian.

SATURDAY, SEPTEMBER 6, 1874.

SPIRITUALISM.

A COPY of a pamphlet, published in Bombay and signed "Icon," entitled "Spiritualism: a few Notes on its Manifestations, and Teachings," has been sent us. The author does not discredit the extraordinary stories that have from time to time been made public, in connection with this matter. He thinks there is enough evidence to hinder our regarding the alleged manifestations as jugglery or trickery, and does not think they can be accounted for by the theory of a subtle force inherent in the spectators themselves. He regards them as *demoniacal*, and thinks he can find in the Scriptures predictions referring to this very development as characteristic of the latter days. After citing a number of things to show that Spiritualism is Anti-Christian, the author says:—

After this what need is there for me to adduce further evidence as to the *character* of this new religion, this great delusion which appeals to us in the names, and forms, of our departed relatives, friends, and great ones! It is well known that a lie is never so dangerous as when it resembles the truth. This is strictly applicable to the teachings of Spiritualism; they do, no doubt, inculcate love to God, charity to man, and some sort of morality of life, and to a superficial observer, or to an impulsive person, it would almost appear that, were Spiritualism Satanic, then Satan must be divided against himself. But, the "great delusion," that "seduction" which will endanger "even the very elect" lies just in this matter, in this specious trickery of which St. Paul tells the Corinthians. "And no marvel, for Satan himself is transformed into an angel of light," and he through the demons who are his subordinate ministers, preaches a sort of morality. *The grand purpose however is the spiritual destruction of man*, and the powers of darkness take care to adopt any means whereby this can be achieved. They can afford for a while to preach up love, and charity, and righteousness, if at the same time they subtract from the creed of their victims all the virtues and saving points of the Gospel. For the present they leave us the shell after extracting the kernel, for *these spirits destroy all notions of natural depravity and of the need of a Saviour*, thus effectually fulfilling the express prediction of Paul that they (the spirits) will bring in damnable heresies denying the Lord.

Without committing ourselves to a positive denial of the extraordinary things alleged to have been done by the spirits, and of the præter-natural experiences of the mediums and operators, we must say that the evidence adduced has not generally been such as the greatness of the facts seemed to demand. We believe on the testimony of God's word that Satan is the god of this world, the prince of the power of the air, ruling in the hearts of the children of men; we believe that evil spirits have access to the minds of men, and obtain such power over them as these choose to concede; that the heart of man is deceitful above all things and desperately wicked; that necromancy or demonology has always existed in the world, and among nations of very different degrees of culture; that the pursuit of the black art was condemned in the Old Testament, and a capital sentence was denounced upon those who practised it. One of the most extraordinary instances of demoniacal influence (as it seemed to be) is related at length in the 4th volume of Wesley's Notes; and in this case deliverance was obtained by prayer. We have quoted above the inspired saying that 'the heart of man is deceitful above all things;' it carries off the palm in this respect; and we may conclude that even in the extreme cases of deception wrought by the alleged spirits, it is still the heart of man that has most to do with the lie.

A good many years ago we had for some time, in our possession, a MS. book of letters written by a professed medium, under the alleged dictation of the spirits of dead persons. A number of the letters related to persons and things with which we were conversant. One of them related to the tomb-stone of a missionary; the tomb-stone was lying in Bombay; the letter from the spirit world professed to be

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from the missionary and was a complaint that the tomb-stone was allowed to be in a certain place in Bombay instead of being erected in the proper place. But strange to say, the missionary who professed to be speaking from the spirit-world was actually living at that moment, and for years after; and the tomb-stone was in an entirely different place from that assigned, where indeed it had never been. The "medium" had heard some of the incidents, but did not remember them accurately; hence the extraordinary jumble. Another letter professed to be from a deceased Parsee gentleman, embodying his conviction that Spiritualism was the true religion, and requesting that his son might be written to, to favour the Spiritualists in these parts. This letter was actually sent to the son of the deceased Parsee, and was the means of getting the family of the medium into trouble. It is unquestionable that there has been a vast amount of trickery in this matter. As regards mesmeric influence, we are quite prepared to believe in it, even to the extent of the control of one mind by another.

The *New York World* lately called on Spiritualists to meet a test like the following:—

"For example, the death of Captain Hall in the arctic regions, the sufferings of the survivors, the separation of the Buddington and Tyson parties, and their subsequent rescue, all happened months before the intelligence could reach the confines of civilization. There are no natural means by which the world could be made acquainted with each successive step in this drama, save by those furnished by vessels visiting those regions, and time would have to be consumed by the fastest sailer among them to carry the news. Now, if some accommodating medium had informed the public, through the daily press, of each one of these events, immediately upon its happening, with minute details in each case, their final verification, months afterward, would have been evidence in favour of supernatural communication difficult for the sceptic to overcome. But such a proof as this, so obviously easy on the spiritualistic basis, and so obviously convincing, has never, in a single instance, been furnished by the spiritualists, and the inference is that it cannot be furnished."

We remember that a number of years ago a gentleman in Ireland placed a bank note of considerable value in a certain safe and secret place, and announced that it would be given to any medium who could give the particulars of the note. But nobody applied for it.

The Spiritualists have got a number of newspapers, and profess to print letters from the spirit-world; but these letters contain nothing to show that they are not the work of living men and women. They give us no information. They, indeed, aim to overcome some of the cherished beliefs of Christians; but this is just what multitudes of living sceptics are endeavouring to do. And then these works that are attributed to them, how insignificant they are for the most part. Dr. Crookes informs us of the portentous fact that an empty arm-chair slowly approached him and then withdrew, a distance of three feet. There are coolies and hamals enough to do this sort of thing, without summoning spirits from the vasty deep.

As to the number of Spiritualists we believe there has been enormous exaggeration. Mr. William Howitt (who, by the by, professes to have photographs of the ghosts of two deceased sons of his who appeared to him in Mr. Hudson's studio in 1872) estimates the number of Spiritualists at twenty millions. Mr. Warren Chace says there are three millions in America. Where are the other seventeen millions? In England? We do not believe that there are 300,000 Spiritualists in all the world. At the Census taken four years ago in America, the number of Spiritualists was quite insignificant. There has just been a grand convention of Spiritualists in England, and from a notice in our Epitome it appears that the numbers in attendance were ridiculously small, considering what accounts of the success of this body are published.

TRAINING FOR MINISTRY. IX.

We are giving our attention to these verses (Mark vi. 1-6) not for the purpose of finding out their meaning, but for the purpose of learning by this exercise how to read all Scripture so that it may be life and spirit to us. "My words they are spirit and they are life," says Christ. When the twelve came asking for an explanation of the parable of the sower, Jesus said: "Know ye not this parable? and how then will ye know all parables?" This is a very important and a very suggestive word. The implication is that there is a way of looking at one parable that will go far to make all parables easily intelligible. And this very parable of the sower shows us that the truth has power and blessing and salvation for us only as it penetrates our heart and brings our whole nature under contribution. The word of God on the surface is of not the slightest use; a little below the surface, of not much more. Such as "hear the word and receive it" bring forth fruit thirty, sixty, a hundredfold. This does not merely refer to the receiving of the word at conversion, but to the habit of receiving it, embracing it, yielding ourselves to it. We must have faith in the undiscovered riches of the word, before we will earnestly apply ourselves to the word in quest of its embosomed treasures. One man reads the words, *Is not this the carpenter?* and with the simple reflection, How strange! he passes on to something else. He is very much like a clerk sorting letters in the Post Office. The letters may be full of meaning, replete with most valuable information, but he is none the wiser; they simply pass through his hands. They are not addressed to him, and he has no authority to open them. But the words of Holy Writ are addressed to each one of us, and it is a grievous error and sin to allow them to slip through our fingers without getting from them the treasures with which they are freighted. Another man looks at these words, Is not this the carpenter? and says, There is much instruction and much blessing shut up for me in these words, and by the grace of God I must get at their contents.

'He took upon him the form of a servant.' How many of the trials of life arise from our subordination to the will of man. We are under authority, and that the authority of selfish, unloving, often inconsiderate and unjust men. Often the emoluments are for one, the duties for another. We have not even liberty enough to secure our most common and acknowledged rights. The person to whom we are subject has his partialities and his prejudices; he is influenced by his impressions; he does not love his neighbour as himself, especially if that neighbour is a subordinate. The world is full of trouble and confusion, because they who are placed over others for the good of the whole look upon authority as a means of securing their own personal ends. Now men would naturally look for a Deliverer who should directly strip the rulers of this world of their power to tyrannize, and not for a Deliverer who should simply arm the oppressed with patience, and teach the art of suffering meekly; a Deliverer who takes upon him the form of a servant and shows us how to suffer. But really what better way was there? The power by which men tyrannize, is just the power that is necessary for governing, misapplied; and until the judgment comes, this power must be present in society. But we find that the Divine way is the true way, conferring honour upon the inferior positions, and leavening society from the bottom upward. Accordingly, just so far as Gospel has sway in any community, we find there is more liberty and less oppression, and more consideration for the rights of all.

The Lord of Glory, the Elect of God, the image of the invisible God, dwelt among us as a carpenter. He was not a scribe; we have not a line from his pen; literature knows him not; the fine arts know him not; commerce knows him not; but industry knows him. The abundance of earth and heaven is at his command, but he earns his daily bread by the sweat of his brow. Let me look at this lowly Labourer, the unknown Heir of all things, until my world-derived notions of respectability, credit, influence, shame, reproach, are rectified. Have I learned the lesson contained in these words? Is not this the carpenter? You see that this is used as an argument against the recognition of Jesus as the Teacher and Benefactor of the world. And it is a very mighty argument with men. With this little objection they will effectually block up the conduit by which the river of life would flow into the world; just as a little ball may stop up the waters of a lake flowing through a pipe for the sustenance of a city. And thus it is with most of the objections brought against the Bible in these days. They spring very naturally from the ideas by which men are ordinarily governed; the mistake is in supposing that these are the ideas by which God is moved. If one great end of the Bible is to lead men to abandon their own ruling ideas as mischievous, it is certainly a great mistake to make these ideas the touchstone by which to prove all things. Scarcely any more formidable objection than this, the Messiah a carpenter, has ever been advanced against Christianity; yet whoever will throw off conventionality for five minutes and look at the matter from a point of view that commands all grades of society, must see that One who has come into the world to win the confidence of universal man and bring him back to God, could appear in no better sphere than this.

Epitome of News.

SATURDAY, AUGUST 29, 1874.

—*Church Review*: "The patronal festival of the church of St. Mary Magdalene's, Paddington, was held on Wednesday, commencing with festal Evensong on Tuesday evening, the preacher being the Rev. F. Ponsonby. The altar, chancel, and font, were magnificently decorated with flowers, and the service began and ended with a procession. The special services on St. Mary Magdalene's Day were low celebrations at six, seven, and eight; high celebration at 11 a.m., the preacher at which was the

Bishop of Bombay, who gave a short and impressive sermon from St. Luke's Gospel. Incense was used at the procession ("Christ is the Foundation"), the Rev. Jocelyn Barnes officiating as thurifer.

—*Times'* Madrid Correspondent; the taking of *Cuenca:* "On the 15th the Carlists managed to open a breach through the false door of a house in the Calle de la Moneda. Instantaneously the streets were invaded by the enemy, and all the dash of the Government troops, who fought bravely, hand-to-hand with superior forces, was unable to restrain their advance. They penetrated into the houses *to the call of slaughter* (*al toque de dequello*), and committed all sorts of excesses, assassinating all they found, defensive and undefensive.

"Among the victims of their ferocity was the Captain of the Reserve, Don Enrique Escobar, whom they found in his house ill in bed. An unbridled crowd of Carlists entered, who, after giving him a number of bayonet stabs, threw him out of the balcony, where they trampled on him and mocked at his sufferinggs. They were not even moved to compassion by the heart-rending cries of his unhappy mother, but threw her out roughly and broke her arm.

"Divided into groups, the Carlists marched through the streets, and entered the houses, under the pretext of seeking arms. They sacked them and grossly insulted the women and children. Wherever they found a man they shot him, or killed him with the bayonet. In the night of the 15th they forced all the labourers to take tools and demolish the fortifications. Those inhabitants who were unaccustomed to this sort of work, and who did not know how to manage the pick, were slaughtered under the walls."

—*Bombay Gazette:* "Among the passengers to England by yesterday's mail were more than thirty engine-drivers, who were sent out post-haste a few months ago to be employed, if their services were required, on the railways by which food was to be conveyed to the famine districts."

—*Indian Statesman:* "On the last occasion of a great flood from the overflow of the Mississippi it was found that, owing to the early period of the season when it took place, it was not too late to plant the ground again with cotton, and from the large deposit of alluvial soil, left by the waters when they retired again to their ordinary limits, the land produced a larger crop of cotton than if there had been no flood at all. The anticipations of speculators that the price of cotton would rise were at that time cruelly upset, for one of the largest crops on record was secured, and the price of the staple fell considerably. This year the same result may be expected."

—H. H. the Gaickwar distributed on Sunday last the sum of Rs. 10,000 amongst the Brahmins at Baroda.

Monday, August 31.

—A Purdasee was seriously injured, while engaged in wrestling on the Maidan on Cocoa-nut Day, and was removed to the J. J. Hospital, where he died on Friday morning.

— Home paper: "On Tuesday evening the conference of Spiritualists for 1874 was opened by a *soiree* in the Beethoven-rooms, Harley-street—Mr. B. Coleman in the chair. This conference is now held for the second time, the first having been held in Liverpool last year; and having led to the formation of the British National Association of Spiritualists, under whose auspices the present conference is held. Mr. Algernon Joy, one of the hon. secretaries of the association, read a report, which stated that last year more than 90 Spiritualists had inscribed their names in Liverpool. The association at present consists of 190 members."

—Another Tramway accident occurred on Saturday evening. A man was run over and killed. He seems to have been sitting upon the rails.

—Fall of rain up to Saturday: in Byculla, 79 inches; Fort, 71.

—*Athenæum:* "The work of the Rev. Mr. Taylor in Madras seems to be prospering. We hear that another pendal is to be erected at the Luz, for the benefit of residents in that locality."

The *Athenæum* adds that Mr. Taylor "already commands a great amount of influence" over the educated Natives.

—A strange phenomenon has been witnessed on an inundated plain near Hankow. A water-spout formed and rose to an immense height. It remained stationary for five minutes, sucking up the water from the ground and then became lost in the blinding rain that fell.

—*Friend of India:* "There have been about fifteen American female Missionaries resident in Peking for longer or shorter periods during the last ten years, and there are ten there at present. One has read through the Four Books—a task which has not been achieved by all of the sterner sex—and has thus qualified herself for high-class instruction. Another has commenced a Roman orthography, to save the poor from needing to learn the Chinese character before they can read the Scriptures. Of the whole number two have become married, one to a merchant—and she is lost to missionary work—the other to a missionary at another station, where she engages in mission labours more efficiently than before. One is dead (Mrs. Bridgman), leaving behind a fair name for devotedness and zeal such as has not been exceeded in China. Sickness or approaching old age have taken back two to their native country. The rest are all now engaged in schools, classes, cottage meetings, study, administering medicine (one is an M. D.), and setting an example of what Protestant sisterhoods can do in a city where there is unlimited room for women's work."

—*Lucknow Witness:* "We are informed that the revival work, which we noticed a few weeks ago as having been inaugurated at Agra by the Rev. Mr. Osborne, is still going on with much success. The converts are giving proof of their earnestness by holding meetings in the neighbouring villages, and otherwise showing a vigorous life in Jesus. Extra meetings are also being held under the charge of the Rev. Mr. Gregson in Havelock Chapel. The Revs. Fentiman of this station and Morrison of Umballa are assisting. Every chief centre in India seems to be feeling more or less largely the results, direct or indirect, of the energetic Christian labours inaugurated by the Rev. William Taylor."

—"We are glad to note that the special revival services at Coonoor and Ootacamund, which we mentioned a while ago as having been planned for, were successful beyond the expectations of their friends. The Rev. J. Barton, and the Rev. D. Fenn of the Church Mission Society in Madras, did most of the preaching, and did it well, treating such subjects as these: Sin, its nature and consequence; Redemption through the blood of atonement; Repentance and conversion; the New Life. A very happy spirit of Christian unity marked the occasion, all denominations of Christians taking part in the exercises, and unusually large congregations being constantly in attendance. The Bishop of Madras also, it is stated, took a hearty interest."

—Much excitement prevails among the hill men at Simla, on account of a report that a mysterious Sahib haunts the station, and, watching his opportunity, seizes unfortunate Paharees and extracts oil from their bodies by roasting them over a slow fire. We have knownof at least a dozen such panics, in different parts of India.

Tuesday, September 1.

—The U. S. Steamer *Ashuelot* lately ascended the Yang-tse to the distance of 1000 miles (more than 360 miles above Hankow) and found a deep channel everywhere. At one place 50,000 people were gathered together to look at the steamer.

—*Times of India:* "The large and lucrative industry which has sprung up on the American coasts in the preservation of lobsters in tins, has induced some energetic persons to start a lobster farm near Boston, where an area of about 32 acres has been laid out and protected for the purpose of cultivating the lobster."

—Same; Kurrachee: "The Industrial Exhibition of the 56th Pompadours was opened on Wednesday, the 19th instant. The Napier barracks presented a very gay appearance on the occasion, for their exterior was profusely decorated with flags, banners, and evergreens. The arrangments for the satisfactory exposition of the articles contributed by the men of the regiment were most judiciously carried out."

The articles were chiefly made in the Regimental workshops, and are said to have been most creditable to the men.

—Miss Florence Nightingale as Minister for Public Works in India! The suggestion is not a bad one.

—*Times of India:* "On Saturday last, a boy named Hatoo, eight years of age, fell from a window in Butcher's Street, a height of over 20 feet. It is strange that, notwithstanding the frequent occurrence of similar accidents, no precautions have been taken to reduce the number of deaths which monthly occur from this cause. The Municipal Inspectors are extremely active in discovering and remedying "obstructions," can they not do something towards remedying the evil to which we allude, and which so frequently results in loss of life? By compelling landlords or tenants to nail a wooden batten across the lower part of the window, all danger would be prevented at the cost of an anna or two."

—*Indian Statesman:* "If missionaries are not above receiving advice they may cogitate over the remarks of the *Indian Observer*, who concludes an article on the disposal of orphans left by the famine in Bengal, in the words that follow:—*Apropos* of the disposal of orphans, missionaries should teach the native Christian youth how to avoid making themselves ridiculous by aping Europeans. It appears to us that, if a man has lived on a diet of rice as a heathen, he may do so equally well as a Christian; that a native dress—suitable to the climate and the colour of a convert—is more becoming than a shocking bad hat, a seedy black coat, with boots and unmentionables to match; that a man's ordinary *métier*, however humble, is more honourable than the occupation of a begging-letter writer; and that a native name is, as a rule, more appropriate to the individual than a bran-new British cognomen. To the Government, we would observe that every native Christian in India must necessarily be a loyal subject of the British Crown, and a supporter of the existing Indian Government; that, if Christians became sufficiently numerous, a native force might be raised to which arms of precision could be entrusted without misgiving."

The advice is in our opinion good, and is such as missionaries give to the converts.

—Mr. Schrottky is delivering Lectures on Rational Agriculture at the Sassoon Mechanics' Institute.

—*Bombay Gazette:* "We learn that the river at Kotree had been steadily rising till Sunday last. Some of the roads, such as the road on the river bank, the Jerruck road, and others are submerged. A large bridge on the Jerruck road in the town of Kotree has been washed away, and the water has found its way from this place to the back of the town."

Wednesday, September 2.

—*Home News*, August 14: The principal foreign news of the week is the escape of ex-Marshal Bazaine from the island of Ste. Marguerite. He is supposed to have taken temporary refuge in Brussels.

Troubles have arisen in the Mississippi district, owing to a conflict between the whites and the negroes, which required the aid of the military to subdue.

The cotton crop in South Carolina has suffered severely from caterpillars.

News from the West Coast of Africa speaks of a revolt of certain tribes subject to the rule of the King of Ashantee.

Sir James Fergusson has resigned the Governorship of New Zealand, and will be succeeded by the Marquis of Normanby.

Action is being taken in many parishes of the kingdom, under the provisions of the Public Worship Regulation Act, in order to put a stop to Ritualistic practices in the Church of England.

Obituary of the Week.—The Earl of Annesley; Sir John Walsham; Lady Berners; J. T. Maule, Mad. Ret; Lieut.-Col. N. Hobart, Mad. Ret.; A. Durham, Bo. Ret.; Conductor M. Norton, Bo. Ordnance Dept.; Vice-Admiral Castle; S. Caswell, Esq., J. P. for Blackwater Clare; Sir J. T. Kemp, Bart.; Lady William Russell.

—*Bombay Gazette*: "The suggestions we threw out some time ago for utilizing the Vaccination Department of this Presidency for general sanitary purposes are under consideration, and likely to be eventually adopted."

"The Burmese Ambassador with his suite arrived in Bombay by the mail steamer yesterday afternoon. They are the same Embassy as that which visited England some time back; and the missions which they have just completed were to the Shah of Persia and the Governments of France and Italy."

—Same: London: "A foolish rumour has prevailed in several of the clubs, and has at length found its way into some of the newspapers, to the effect that Mr. Disraeli contemplates retiring to the House of Lords. Those who know Mr. Disraeli best consider that this is a most improbable statement. He has twice refused a Peerage already, in one instance he transferred the honour to his wife, and no one whose opinion is worth having believes for a moment that the right hon. gentleman has so far lost his ambition that he will give up the headship of his party and the leadership in the Commons, and be satisfied to play the part of second fiddle in the Lords."

"At Shoeburyness, I was just in time for the dis-

tribution of the prizes and to witness the departure from the camp of the eleven or twelve hundred Volunteer Artillerymen who had been for nearly a clear week under canvas. The men in point of physique were decidedly superior to their officers. They were clean and well behaved, and with very few exceptions each man looked every inch a soldier. A great number were total abstainers, and, as the Scotch element was rather strong, there were, according to the custom of their country, nightly prayer meetings amongst the descendants of the Covenanters of old, and I am told that the hymn music after Moody and Sankey rising in the sweet summer evening air had a thrilling and telling effect on the numerous listeners who were attracted to the spot by the solemn devotional exercises of our Northern brethren. I did not see a single drunken man either in or out of the camp. Precept and example are working right well, and I trust to live to see the day when sobriety in the army will be as general as it was with Havelock's chosen few."

"There is at present studying the "Long Course" an officer of the Royal Artillery—Captain A. Oliver Molesworth by name. This gentleman is a devoted Christian, and, after the duties of the day were over, hundreds gathered together to hear him preach and expound the Gospel. The devotion of this young man has not been thrown away, and we have numerous instances showing that a soldier can always be depended upon to do his duty efficiently towards his earthly Sovereign if he be true and faithful to the King of Kings. Many of your readers who in former days studied at the Royal Academy, Woolwich, cannot fail to recollect Colonel Binny of the Royal Engineers. He retired only a few years since, and has now also given himself to the work of calling sinners to repentance; he is at present busily engaged in this disinterested work at Southend, which is in close approximity to Shoeburyness."

— There seems to be some excitement in Bombay about a disease called the Dhobie's Itch, said to be caused by the soap used by our washermen.

— *Times of India*: "We understand that a political prisoner, one of whose many aliases is "Abdool Rassoph," was recently arrested in Baroda, and was brought under millitary escort to Bombay, on Monday last, when he was handed over to the Bombay Police authorities. We learn that the prisoner is accused of taking a prominent part in the Mutiny of 1857—when it is said he was noted for the reckless atrocity of his deeds, and more especially as the murderer of Lieutenant Fraser and Captain Douglas during that eventful year. The prisoner is a man of about fifty-five years of age, and has been for several years employed as a professional wrestler by the Gaickwar of Baroda. He is, we understand, a native of Delhi, and is a well-made, active and intelligent-looking man. From what we have been able to learn he will be forwarded from Bombay to Delhi, within a few days, his trial having been arranged to take place at the latter place. The prisoner is at present confined in the Girgaum chowkie, in fetters, and under the immediate surveillance of two police sepoys."

—Seven days before his death, the late Dr. Beke had written a new Preface to his work, 'Jesus the Messiah.' The new edition of the work has since appeared.

—M. Braquet, the aeronaut to Bordeaux, was about to make his 331st ascent, on Monday afternoon, at Royan (Charente-inferieure), when by some accident the order to "Let go" was given too soon. The balloon, in rising, came in contact with a ladder, and the jerk dislodged Braquet, who was seated on his trapeze. He, however, caught the salvage rope, and by almost superhuman efforts had nearly gained the car, when the cord broke, and he fell from a height of 300 yards, and the unfortunate man was seen turning over and over in his descent amidst the cries and shrieks of the terrified spectators. The body was horribly shattered when it was picked up, and life was of course extinct.

—*Delhi Gazette*; Benares: "The other day, passing through the city, I met a Hindoo funeral procession. The corpse, as I took it to be, was being conveyed in the usual way, whilst the friends repeated the customary "*Ram Ram, sut hai.*" An old man, whom I took to be a relative of the departed, followed the bier, weeping as if his heart was ready to break. Seeing some young men seated at a shop going into 'fits of laughter,' I enquired the cause of their inopportune mirth on such a solemn occasion. One of them informed me that the old man was performing his own funeral obsequies, as having no relatives and lots of money he was under the impression that the observances enjoined by the Shastras would, after his decease, be neglected. My informant added that a doll made of wheaten flour was made to represent the old man's corpse, which would be burnt at the ghat, whilst the old man, having no relatives to do the crying part of the business, was acting that for his own dear self; on the fourth, thirteenth, and thirtieth days Brahmins and caste brethren would be feasted, and one year after date a grand feast would be provided for Brahmins and the poor."

—The fortune of the late Baron Anselm Rothschild is valued at 220,000,000 florins (£20,000,000), which, by the provisions of the Austrian law alone, would leave 16,000,000 florins as a compulsory portion to every one of the children. It remains uncertain as yet whether the daughters intend subsequently to oppose the will. The largest portion is left to Baron Nathaniel, the eldest son; the next largest part goes to the youngest, Baron Albert, and the second son, Baron Ferdinand, has the least. The funeral at Frankfort-on-the-Maine was of the plainest description, the body being taken from the station in a common carrier's van.

Thursday, September 3.

—*Bombay Gazette*; Calcutta, 2nd: "The Bill to provide for the exercise in Sylhet of the powers of the Lieutenant Governor and the Board of Revenue in Bengal was passed in Council to-day. The Viceroy and the Hon. Mr. Hobhouse explained that the transfer was purely an act of the Executive Government, and not of the Legislature."

—A Jemadar at Ellichpoor has been suspended for four months for borrowing money from privates.

—Major W. A. Wood, 44th, died at Watson's Hotel yesterday after a brief illness.

—Emigration to America has fallen off very much this year. The *Gazette says*: "The effect of the last crisis in the United States has been most severe, and has aggravated the evils of a protective tariff and want of capital, which have long helped to make the United States much less of a paradise to the working man relatively to his condition in older countries than was formerly the case."

—*Advance*: "A few years ago a journeyman carpenter in Ohio, unable to work because of ill-health, and discouraged by increasing debt, had his attention turned, as a diversion, to experiments in electricity. Since then he has, from time to time, made discoveries that are likely to write the name of Elisha Gray alongside of that of Morse. The latest is one which Prof. Henry, of the Smithsonian Institute, pronounces one of the most important discoveries of the age. Mr. Gray, who is now the superintendent of the Western Electric Manufacturing Company of this city, has not only discovered the fact, previously unsuspected, that sounds of different pitch may be transmitted by telegraph, but has found the way of doing it, and is able to play a tune through a wire a thousand miles long. The practical importance of the discovery, which is likely to revolutionize at least cable telegraphy, lies in the fact that a number of messages, as many as twenty or more, each in a different "key," can be sent over the same line at the same time, while the saving in battery power—the greatest difficulty in cable telegraphing—is immense. Leading telegraph men are so impressed with the importance of this discovery, which has been covered by letters patent here and in England, that they have organized a Company with a capital stock of a million dollars to secure its benefits."

—*Times of India*: "A Mahomedan at Dholka made a feast for his caste-people. Among those invited were three men, between whom and the host there had subsisted an ill-feeling of long standing. To carry out their nefarious purpose, these secretly deposited a quantity of arsenic in the grind-stone hole, with a view to have it mixed with the flour. Next morning the females of the house, unaware of this dastardly act, ground wheat with the stone and made the flour into cakes, which were served up to the head of the house and his two sons."

—Richard Fenton died at the Hospital yesterday from excessive drinking.

—The Viceroy has returned to Calcutta.

—A paper laid before the House of Lords' Select Committee on Church Patronage states the yearly value of all benefices in England and Wales at £3,719,031, the value of those in public patronage being £1,825,805, and of those in private patronage £1,893,226.

This gives a daily income of about £10,000.

Friday, September 4.

—*Bombay Gazette*; London: "The congregation (at St. Alban's) chiefly consisted of fine ladies attired in silks and satins. The altar was a weak imitation of the altars of a Roman Catholic Church. On it were six huge candlesticks. They were lit during the service. Before the service began a man came with a huge watering pot and watered all the flowers on the altar. Before the altar hung seven silver lamps, which were alight. The priests wore the peculiar caps called Birettas. One young priest had his on in a jaunty fashion at the back of his head. i he sermon was a strong one in favour of disestabl shment. The preacher asked that the Holy Catholic Church should be given back to them by the State. Before many years are over we shall have a Bill in the House of Commons for the disestablishment of the Church, and it will be supported by the whole of the Ritualistic party. Freed from State control, with large endowments in their power, the Ritualists would then be a powerful sect. The *Spectator*, always eccentric, has distinguished itself of late by upholding the curious doctrine that the lax discipline of the establishment is a real blessing. It is difficult for an ordinary man to discover what views the *Spectator* holds on any subject. On religious topics it is perfectly impossible. The *Spectator* seems to think all forms of worship lead to a happy result, and that law and discipline in a State Church are evils. It forgets that any body which breaks its own laws cannot long maintain its integrity."

—Deaths in Bombay last week, 302. Births, 286.

—The *Mooltan*, with the next English Mails, left Aden yesterday at noon.

—The steamer *Mary Grant* appears to have foundered at Sand Heads. The Native crew have reached Calcutta. They say they left the Europeans on board.

—The Annual Meeting of the Bishop's High School, Poona, took place last Saturday. The Government Examiner reports favourably, and the Committee speak highly of Mr. Brierly, Head Master.

—*Bengal Times*: Last week a number of cherumars from Native Cochin presented themselves at the Basel Mission house at Wadakancherry, and professed a desire to become Christians. Their "owner," a wealthy Nair, came to Wadakancherry and offered a bribe to the catechist to let him take them away. This being refused, and the cherumars refusing to go, the Nair and his followers raised a disturbance and severely beat the catechist. The Nair then went and procured a warrant for the arrest of the cherumars on a charge of theft, and the police (*without their belts or numbers*) took them away with their hands tied behind them, and on the strength of informal warrant. We hear that the Mission will at once file a suit against the Nair, and that Mr. Lanauze is to conduct the case for the prosecution."

Selections.

MESSRS. MOODY AND SANKEY AT ELGIN.

Such a Sabbath-day as the last one we have never seen in Elgin. During the intervals between the different meetings, our streets were thronged with people from all parts of the surrounding districts, of all classes, "set out," of course, in Sunday attire. The number of people from the coast towns—Lossiemouth, Hopeman, Burghead, Garmouth, Buckie, etc., was also (for such an occasion) unprecedentedly great.

At nine o'clock a meeting of Sabbath-school teachers and mission workers was held in the Parish Church. It was thoroughly representative of nearly all religious workers in the town and district. Most of the clergymen of the town were present.

Mr. Moody chose for his subject the words, "To every man according to his several ability." The address, specially given to workers in the Christian field, was a most practical one, and was all through powerfully illustrated by most suitable anecdotes, some of which, owing to their rather facetious nature, produced a smile on the faces of those present.

At half-past one o'clock, Mr. Moody preached in the Established Church, which was crowded to the utmost extent. The area and gallery were crammed, whilst the passages were occupied by those who could find no sitting room.

The Rev. Mr. Stewart gave out the opening psalm, and engaged in prayer, after which Mr. Moody gave out as his subject, "The relation of Christ to the world." In the powerful and graphic address that followed, he spoke of Christ as the Giver of life, the Redeemer, the Deliverer, the Light in the way, the Teacher, and the Shepherd. The discourse, which teemed with anecdotes, was listened

to with rapt attention by the vast concourse of people, who seemed eager to absorb all that was said.

At five o'clock in the evening the farewell open-air meeting was held on Ladyhill, which was, literally speaking, one huge black mass. For about an hour or so before the time of meeting a perfect stream of people kept pouring onwards up the High-street towards the hill. Ere the hour had arrived, the crowd had grown densely large. There were between 7000 and 8000 persons present.

Mr. Moody arrived, with Mr. Sankey, about five o'clock. The first four verses of the 40th Psalm were sung, Mr. Sankey leading. Nothing could have been more beautiful or soul inspiring than to hear the sound of the fine old tune "Evan," which reverberated from the hill-side. After prayer by the Rev. Mr. Pringle, Mr. Sankey sang "The Lost Sheep." Mr. Moody then spoke from Luke iv. 16. As he concluded, the weather cleared up, and the scene was considerably enlivened and brightened by the rays of the sun. Mr. Sankey sang, "I am coming, Lord," the people joining with him. Prayer was then offered by Major Ross, Aberdeen, after which Mr. Moody intimated that meetings would be held in the Parish Church and the Free High Church after the open-air one was dismissed. The crowd then separated.

In a short time both Parish and Free Churches were filled. In the Parish Church an able and appropriate address was given by Mr. Moody on the words, "Son, remember," Mr. Sankey singing a very beautiful hymn. At the after-meeting a large number of anxious inquirers stayed, something like seventy-seven persons standing up, expressing by so doing their wish to become Christians. The meetings in the other churches were equally successful.—*Elgin Courant, July* 28.

TEN DAYS' CONSECRATION MEETING AT OXFORD,

AUGUST 29 TO SEPTEMBER 7.

In every part of Christendom the God of all grace has given to many of his children a feeling of deep dissatisfaction with their present spiritual state, and a strong conviction that the truths they believe might and should exercise a power over their hearts and lives altogether beyond anything they have as yet experienced.

They have been brought to see that personal holiness is God's purpose for them as well as his command, and that this abiding in Christ, with its results, is assuredly brought within the reach of those who will go to Christ for it, with a whole-hearted surrender of their entire being, their circumstances and their surroundings, to their Father's will.

The Holy Spirit has caused these strong convictions, and created in them a hungering and thirsting after righteousness—practical righteousness—a holy conformity to the will of God. They see with deep distress the grievous gap there is between what they know of scriptural truth, and how they live. This is not a reaching-out toward new forms of doctrine or ecclesiastical system, but the felt need of more vitality in what has been already accepted. The increase of light which God has given them has shown them the feebleness of their faith, and the proportionate scantiness of the fruits of righteousness they bear. And they feel their greatest need to be a more powerful realization, through the Spirit, of the gospel truth they already know and preach.

In America this spiritual hunger has for many years drawn together large numbers of Christians, often five or six thousand, from a radius of fifteen hundred miles, and even some from across the Atlantic, to wait upon God for the realization of an entire self-surrender to the Lord Jesus Christ, and for a full trust in Him for the heart and power to serve Him. These meetings have been made memorable by the great work of the Holy Spirit in many of those who have attended them. They have been marked by freedom from excitement, and by quiet, earnest, expectant waiting upon God.

Familiar truths of the gospel, set forth from Holy Scripture in the standards of their faith, have been pressed on those assembled, with the utmost simplicity of language, and with much vocal and silent prayer.

The speakers selected have not been those of the greatest eloquence or natural power, but those who have most been walking in the power of the Holy Spirit. Removed from the bustle of their ordinary lives for several consecutive days, Christians thus waiting on the Lord have found a rest of soul, in the harmony of their wills with the holy will of God, in which his searching Word and his still small voice could be heard by their listening hearts. They have realized more than ever before what it is to "be filled with the Spirit."

It would hardly be an exaggeration to say that thousands of ministers have, through God's blessing on these Conferences, found a divine power and unction when they have returned to their usual work for Christ, beyond their largest expectations. We think it would not be an over-statement to say that tens of thousands of conversions have been traced to the fresh spiritual energy God has given to many of those who have attended these remarkable gatherings.

The similar effects upon the hearts of those of different nationalities who attended a private meeting of this character last month at Broadlands, Hampshire, and previously at Langley Park, Norwich, made those who were present feel that a similar meeting *must* be held, if God permit, open to all whose hearts may be moved to attend it.

For this Oxford has been selected, as about two thousand persons can be accommodated in the hotels and the lodgings not now occupied by University men.

The Town-hall has been secured for the large meetings, with the Rev. Mr. Christopher's and other rooms near for the smaller prayer and conversational gatherings.

Preparatory prayer-meetings are to be held Aug. 29 and 30. The general meeting is to commence Monday, Aug. 31, and to continue to Sept. 7 inclusive.

Mrs. R. Pearsall Smith will hold meetings for ladies daily.

The leading hotels have agreed to a liberal reduction in their regular prices, and vacant lodgings can be obtained on moderate terms. Application for rooms, naming the accommodation desired, can be made, with envelope directed for reply, to Charles Badcock, Esq., 12, Queen-street, Oxford.

We earnestly advise those who attend this meeting to remain, at any practicable sacrifice, the whole Pentecostal period of ten days.

It has been thought best by the clergy, ministers, and gentlemen who are specially interested in this meeting, that I should myself call it, and, under the guidance of the Spirit, preside over it.

R. PEARSALL SMITH.

A REMARKABLE CHAPTER IN CONTEMPORANEOUS HISTORY.

(From the *True Catholic.*)

We have taken notice of two broad facts, predicted by St. John, that

1. The Western Empire, at a certain time, to St. John quite future, should become "ten kingdoms," but should still be known as, morally, one empire. A beast, or empire, should have ten horns, or kingdoms, and yet should be governed by one spirit—should be "Roman Christendom"—ridden by a church, and the seat of that church should be at Rome. So it fell out. From the days of Pope Gregory I. down to the year 1850 or there abouts, there were always visible, on the map of Europe, ten kingdoms (in prophetic language, ten horns), obeying ten different sovereigns; yet all professing allegiance to one spiritual head—the Romish Church.

2. But this state of things had a limited duration. It was to last "until the words of God had been fulfilled." A period, 1,260 years, had been fixed; the commencement must date from the time when the ten horns, or kingdoms, appeared; and we all know that the ten kingdoms had divided the Western Empire among them about the year A. D. 600. Their duration was declared and published—it was to be 1,260 years; consequently, somewhere within the last dozen years, this period must have expired.

All this has actually passed before our eyes. The predicted state of things, which did last for 1,260 years, has now vanished—it has terminated. The ten horns, or kingdoms, exist no longer: three of them, at least, have vanished;—a wonderful, an unspeakably important fact.

This is one prominent feature in the history of our own times. But, although it is a striking, an important fact, it is but one of a series. All the events of the last ten or fifteen years have had one tendency; all have helped to trouble and to perplex the "ten kingdoms," and to induce them to fall upon "the woman" in their turn. Austria, "the right arm of the Church," was defeated and despoiled by France and Piedmont in 1859, and again by Prussia in 1865. Austria is now humbled, and she is separating herself from Rome. Already much of the Concordat of 1855 has been cancelled; and during the present year measures have been proposed to the Austrian Parliament for getting rid of the last links of that chain. France, "the eldest son of the Church," was first used in 1859 for Austria's humiliation; but very quickly her own turn came. She had made herself the Pope's protector; she had sent an expedition to Mexico distinctly on the Church's behalf; she was now so far infatuated as to be led into a war with Prussia, in which war she was entirely worsted. France is now unable, were she ever so inclined, to aid the Pope. Thus the two great powers which, in former days, placed their armies and their influence at the Pope's command, are now entirely paralyzed, and confess that they can give him no further help. Spain, meanwhile, which had been always servilely devoted to his cause, is utterly distracted by internal feuds, and can render to the Papacy not even the smallest aid.

This is a mighty change; but it is not all. A further prediction was vouchsafed to us, and its fulfilment is going on before our eyes. The ten horns, or kingdoms, which should "agree, and give their kingdom" unto the woman-ridden beast, "*until* the words of God should be fulfilled," were to experience an utter change when that fulfilment had taken place—when the 1,260 years had expired. *Then* "they shall hate the woman, and make her desolate and naked, and eat her flesh, and burn her with fire." (Rev. xvii. 16.) Men must be blind if they will not see that this process is now going on throughout the whole of the Papal kingdoms. In Spain, as Mr. Meyrick has described to us, this "stripping" and "making her naked" has been going on for some years. More than twenty millions-worth of church property has been seized and sold, and everything portends that soon all the rest of the vast possessions of the Church in Spain will follow. But in Italy, above all, is this process visible to all eyes. Rome, above all places, has been "the Holy City"—the city of the Church. All her convents and many of her churches are now being suppressed and sold. Mr. Parker, the eminent archæologist, tells us, in a published letter, that in this year, 1874, *one-half of Rome*—the convents and their appurtenances—will be sold by auction to the highest bidder! And the proceeds will be taken by the Government. Is this any ordinary or customary fact? Is it not a plain and palpable fulfilment of the prophecy, "They shall make her desolate and naked, and shall eat her flesh."

Three great fulfilments of prophecy, then, are before our eyes; and they lead us to the conclusion that a fourth is, probably, near at hand. Let us briefly review them:—

1. St. John, writing in days when Rome, the great fourth beast, or empire, was in the zenith of its power, told us that it should be broken up or divided into ten horns or kingdoms. This took place, but not until four or five hundred years after the prophet wrote.

2. Next, he told us, and Daniel entirely agreed with him, that these ten horns—this divided state of the Roman empire—should continue for a long period, "until the words of God [the 1,260 years] should be fulfilled;" and that all attempts to unite them into one empire (like that of Cyrus, or Alexander, or Augustus) should fail. This, also, is written in the history of Europe for the last twelve hundred years. As Daniel and St. John wrote, so has the event fallen out.

3. But it was also plainly stated that a limited period—1,260 years—being fixed and determined, a change, an altered state of things, might be looked for, when "the words of God should have been fulfilled"—when "the mystery of God should be finished."

Of the exact time, of the beginning and ending of the 1,260 years, we should deem it rash to speak; but we know, beyond any possibility of doubt, that the ten horns, or kingdoms, began to show themselves in full tale on the platform of the Western Empire, in the course of the sixth century; that Gregory, "the first Pope," came to the tiara in A.D. 590; and that Phocas declared Rome to be the head of all the churches in A.D. 607. Hence we feel sure of this, that the ten-horned beast ridden by the woman became visible and dominant about the end of the sixth century. And this would lead us to expect a close of its power about the year 1860—a little before or a little after.

Did such a revolution or change then show itself? Most assuredly it did. Italy, which had been three or four kingdoms for 1,200 years, suddenly became one; Austria, the mainstay of the Papacy, was humbled again and again; France, another chief protector, was utterly crushed by Prussia; Rome

itself was taken possession of by Piedmontese troops, and the convents and church-properties of that city are now selling by auction. Meanwhile, both France and Spain, the most Romish kingdoms in Europe in former days, are now distracted and torn to pieces by internal dissensions. Clearly, the long period during which these horns, or kingdoms, should "agree, and give their kingdom" to Rome, is ended. The 1,260 years have, during the last dozen years or so, expired, and come to a close.

4. These three great fulfilments of prophecy being certain, evident, and beyond dispute, there only remains one more, concerning which, as it is future, we shall say very little. Daniel, speaking of this same beast, the fourth, in its divided state, of ten horns or kingdoms, said: "I beheld, then, because of the great words which the horn, [the Papacy] spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." And St. John, in describing the same judgment, says, "They shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (ch. xvii. 16).

Now, we shall not attempt to describe or fix either the *how* or the *when* of the fulfilment of this prediction; but we believe it to be very near at hand. The "great words which the horn spake" are in record in past history; but the greatest and worst have been uttered in our own day. When the Pope audaciously pretended to fix the place of the mother of Jesus in heaven, and to raise her to the rank of a goddess, hearing and answering prayer; and when, a little later, he declared his own infallibility,—he carried this utterance of "great words" to the highest conceivable point. And, as in Nebuchadnezzar's case—"While the word was in the king's mouth, there fell a voice from heaven, saying, O Nebuchadnezzar, thy kingdom is departed from thee,"—so was it in the case of Pio Nono. Even while he was decreeing that his voice was quite divine, the mandate had gone forth, and the force to execute it had been marshalled: "Rome is no longer thine; betake thyself to thy palace and thy garden, for 'the dominion is departed from thee.'"

No one imagines that such expressions as "They shall make her desolate and naked, and eat her flesh," are to be interpreted literally. There is no visible "woman," made of flesh and blood, to be eaten. But when we see the ten horns, or kingdoms, seizing upon the possessions, the property of the Church, and using it for secular purposes—so that in a single year one-half of Rome, the lands and houses, are to be sold by auction and stripped quite away from the Church's grasp—we can have no doubt as to the meaning of the prophet. In like manner, "burning with fire" and "given to the burning flame" are expressions which present no difficulty. In ordinary life we are accustomed to speak of "the smouldering fires of discontent," the "earthquake of revolt," "the flames of civil war," as the plainest and simplest language in which we can describe a popular revolution. We read, therefore, these words in Daniel and St. John, and looking at France and Spain and Italy at this moment, we calculate, with a feeling approaching to certainty, that we are nearing that very period of which Daniel speaks, when he says of the fourth or Roman beast, in its divided state, that "its body was destroyed, and given to the burning flame."

Miscellany.

—*True Catholic*:

It is proposed in France to found a new school of Evangelization for the enlisting and training of men of God for the work of evangelists, teachers, and colporteurs. The opening sentence of the prospectus runs thus: "*France must be evangelized.* The means of evangelization now at the disposal of the churches and the societies are insufficient for this grand purpose, and out of all proportion with the necessities of the case." The institution is to commence in the month of November next, and the site proposed is a large property in the country near Nice, already acquired for the purpose. The school will be open to Christians of all communions, but will belong to none. No conditon is laid down as to the age or nationality of those who may become students in the school; the one qualification sought is real conversion to God.

—Orissa Baptist Mission Report:

Thank God and take courage—is our motto for the present Report. And first of all, as is most fitting, we thank God for the important addition made to our Missionary strength during the past year. On the 7th of November the Rev. Thos. Bailey returned with Mrs. Bailey to Orissa, and on the same day the Rev. John Henry Smith and Mrs. Smith arrived at Cuttack. They were followed by the Rev. John Gregory Pike and Mrs. Pike, who reached Cuttack on the 27th December. Mr. Pike's grandfather was, we may add, the founder of this Mission, and its devoted Secretary till the time of his death in 1854, when he was succeeded by his second son, the Rev. J. C. Pike, father of the newly-arrived Missionary. He was also the author of "Persuasives to Early Piety," "Guide to Young Disciples," and other invaluable works, which have been extensively circulated, and have endeared his name and memory to myriads.

Mrs. Lacey has completed half a century since arriving in Orissa; and during this lengthened sojourn has only visited England twice. The Mission was in its infancy when with her beloved and honoured husband she reached Cuttack on the 19th December 1823.

Every where, too, the testimony is the same: the Gospel has been heard with more than ordinary attention; fewer objections have been made, except by those whose craft is in danger; and on the part of those who preach the Word there has been a deeper feeling that the time should not be spent in refuting the thousand errors and absurdities of Hindooism, but in tenderly and affectionately setting forth the love and grace of Christ. There is also on the part of those who hear an increasing desire to know what we can tell them on this all-important theme. Not long ago a native preacher offered a tract to a man who had been listening with great attention to the Gospel message: the title—"Jaganath Tested,"—is a very taking one with the people, and the tract is very popular. On perceiving what the subject was he said, "'Jaganath Tested!' well, I don't care much about that. I *have* tested Jaganath, and know pretty well what he is—nothing but a piece of wood. Give me one that explains about Jesus Christ."

On entering a village the head man said to the preachers, How strange it is that you have come: it was only last night that I and my neighbours were saying that the idols were a lie, that the Brahmins and gurus were deceivers, and there was no one to show us the true way: we are glad you have come, and beg of you to tell us of the true God and how to obtain His favour. By this time the whole village, young and old, male and female, had gathered, and continued to listen with wonder and joy to the story of the cross: a long conversation followed, when some expressed their determination to regard what they had heard. The head man was deeply impressed, and would have fallen down at the preacher's feet had he not been prevented, because they were, as he said, the servants of God. In this and several other villages visited the worship of idols had been given up, and the idols removed from their places as worthless.

After a good deal of inquiry and difficulty, we met with the man who is the head of a very extensive religious movement in the Gurjats. His disciples already number many thousands, and are composed of nearly every caste. He is called the Dhulee Bábájee, literally the father of dust: probably for the reason that he always sleeps on the bare ground. He never sleeps two nights in one place, and is constantly on the move among his followers. He is a very abstemious man, has but one meal a day, drinks only water or milk, never indulges in narcotics. He denounces idolatry, caste, the Brahmans, the use of narcotics, and spirituous liquors. He inculcates the worship of the Creator and Preserver of the world, and the practice of devotion and prayer to God, truth, charity, and chastity. Whole villages have adopted him as their teacher, and have given up idolatry as far as the worship of the village idols are concerned. We found him to be a man of perhaps 60 years of age, tall and thin, with an intelligent and benevolent countenance. His dress was of the most primitive character, composed of a strip of the bark of a tree called the Kumbee. He was very shy when he first saw us, but when invited sat down and listened very patiently to what I had to say. He admitted that he was a sinner and needed a Saviour. I urged him to take refuge in Jesus, and to make Him known to those who looked to him as their teacher. He was very reserved as to his former history, when and where he got hold of his present views. It seems that he lived near Choga some years ago, and there had several interviews with the native preacher: this may account for some of his ideas. Before his arrival we had a long conversation with several of his disciples who were awaiting him. They have a number of hymns, composed by some of their number, which they sing with great earnestness. These hymns are in praise of the *Indescribable* God, and contain ideas which must have been derived from Christian books, with others that savour of Hinduism. They appeared to take in with wonder and delight the singing of our hymns, and what we told them of the character and mission of Christ. The head man begged for some of the hymn and prose tracts to read to their guru that evening. This was granted.

One morning we found ourselves near the camp of the Sukindha Raja. On visiting him, he was seated in the verandah of a small house, quite in his deshabille, the upper part of his body bare, surrounded by a crowd of attendants. He is a very stout, ordinary looking man, and as destitute of common politeness as the rudest aboriginal on his large estate. He had been to Calcutta, and there I infer had got hold of a few stale objections to Christianity, which he persisted in repeating, and taking no notice of what was said in reply. After a great deal of noise and confusion, I had an opportunity of telling him a few plain things in regard to the demands of that glorious King whose solemn message he had despised. Just before leaving, a man rushed into the Raja's presence in a very excited state, exclaiming, "O great King! the words of the Sahib are true: it is the duty of all to hear and obey." I supposed the man was a madman, but was assured he was not: that so powerful was his conviction of the truth of Christianity, that he was constrained to give utterance to it, though at the risk of displeasing the Raja.

A few particulars of the *Telegoo Baptist Church* in the 41st Regt. Madras Infantry, will gratify those who are interested in the advancement of the kingdom of Christ in India. This native church is not connected with or sustained by any Missionary Society. Das Anthravadi is the pastor, and there are two elders. The number in communion is fifty-five. Two Telegoo services are held on the Lord's-day, and two prayer-meetings are conducted weekly at the houses of the members. The Lord's-supper is administered monthly, and a love-feast is held in connection with it. It has three branch churches, one at Poornamally, one at Coconada, and another more recently established at Purla Kimedy. *Five* have been baptized at Cuttack during the year, making a total of thirty-nine since the 41st Regt. came here. Two of those baptized were from Purla Kimedy, and a Telegoo constable was baptized at Pooree. This was, we believe, the first time the ordinance of believers' baptism had been administered under the shadow of Jaganath's temple.

—The Rev. Dr. Williamson, of the United Presbyterian Mission, writes from Chefoo, in the north of China: "Things are moving on very quietly, but I feel certain that the influence of Missionary work is increasing, and telling more and more every month. We have no applicants just now, and the attendance at the hospital is less than it has been: but our American brethren are rejoicing in unparalleled success. There has been a great awakening at a city called Tsi-mi, 130 miles or so south by west of Chefoo. Last month there were 160 persons baptized, and there were about 200 more applicants. The greater part of these people belonged to an old religion, called the 'Religion without a name,' which prevails more or less all over China. Its peculiarity is that its adherents do not worship idols, but practise virtue, assist each other, and expect a future prophet or deliverer. They are a secret society, have a password, and have often been persecuted by the Government. There is some danger that the present desire to embrace Christianity is to secure a semblance of foreign protection; but they will be well informed of the fallacy of this, and we all hope the turning to the Lord is a genuine movement. The work here is just like the tide at flow; you can hardly discern its advance. Sometimes it apparently recedes, and then it comes in with a rush, while all the time, whatever its appearance, there is a steady, irresistible progress onward."

—*Woman's Work*:

"However much believers in Jesus may differ about *names* and *words*, all who are really enlightened by the Holy Spirit are taught to desire—pant after—*close* and *abiding* communion with God.

The higher Christian life or walk is the realization of this; commencing in a sincere surrender of the entire person to God, in subjection to His will and control, so that, when tempted to yield to the seductions of evil, or when irritated by circumstances, we may *then* surrender ourselves in our helplessness to Jesus, to be saved from committing sin. This condition is not one of self-satisfaction—quite the contrary; it is a great and constant realization of need: but it is also an abiding confi-

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dence in the faithfulness of God, who says, "My grace is sufficient for thee; for my strength is made perfect in weakness." It is rest in God from the restlessness of self-will. The soul ever saying, "I will cry unto God most high; unto God that performeth all things for me" (Psa. lvii. 2).

There is in this experience a daily and hourly growth or advance in the knowledge of the Lord's will, because, unbelief and prejudice being removed, the understanding receives unhindered light from the Holy Spirit as the mind can bear it.

Daily difficulties make a demand for constant wisdom, and faith being now put into intelligent exercise, can really apply to God for what it requires (James i. 5), and by employing Divine wisdom can do wonders, not for the gratification of pride and vanity, but for the service of God."

—From a discourse by the Rev. Dr. Talmage on John x. 16, "Other sheep I have, which are not of this fold," published in the *Signs of Our Times:*

Christ, in my text, was prophesying the conversion of the Gentiles with as much confidence as though they were already converted, and He is, to-night, in the words of my text, prophesying the coming in of the great multitude of outsiders that you never supposed would come in, saying to you and saying to me, "Other sheep I have which are not of this fold."

There are some here, to-night, who say: "I stopped going to church ten or twenty years ago." My brother, is it not strange that you should be the first man I should talk to to-night? I know all your case; I know it very well. You have not been accustomed to come into the house of God, but I have a surprising announcement to make to you: you are going to become one of the Lord's sheep. "Ah," you say, "it is impossible. You don't know how far I am from anything of that kind." I know all about it. I have wandered up and down the world, and understand your case. I have a still more startling announcement to make in regard to you: you are not only going to become one of the Lord's sheep, but you will become one to-night. You will stay after this service to be talked with about your soul. People of God, pray for that man! That is the only use for you to-night. I shall not break off so much as a crumb for you, Christians, in this sermon, for I am going to give it all to the outsiders. "Other sheep I have, which are not of this fold."

Last year, when the *Atlantic* went to pieces on Mar's Rock, and the people clambered upon the beach, why did not that heroic minister of the Gospel, of whom we have all read, sit down and take care of those men on the beach, wrapping them in flannels, kindling fire for them, seeing that they got plenty of food? Ah, he knew that there were others who would do that. He says: "Yonder are men and women freezing in the rigging of that wreck. Boys, launch the boat!" And now I see the oar blades bend under the strong pull; but before they reached the rigging a woman was frozen and dead. She was washed off, poor thing. But he said: "There is a man to save;" and he cries out: "Hold on five minutes longer, and I will save you. Steady! Steady! Give me your hand. Leap into the life boat. Thank God, he is saved!" So there are those here to-night who are safe on the throne of God's mercy. I will not spend any time with them at all; but I see there are some who are freezing in the rigging of sin, and surrounded by perilous storms. Pull away, my lads! Let us reach them! Alas! one is washed off and gone. There is one more to be saved. Let us push out for that one.

CLUTCH THE ROPE.

Oh, dying man, clutch it as with a death-grip. Steady, now, on the slippery places. Steady. There! Saved! Saved! Just as I thought. For Christ has declared that there are some still in the breakers who shall come ashore. "Other sheep I have, which are not of this fold."

Christ commands his ministers to be fishermen; and when I go fishing I do not want to go among other Churches, but into the wide world; not sitting along Hohokus Creek, where eight or ten other persons are sitting with hook and line, but like the fishermen of Newfoundland, sailing off and dropping net away outside, forty or fifty miles from shore. Yes, there are non-church-goers here who will come in. Next Sabbath morning and evening they will be here again, or in some better church. They are this moment being swept into Christian associations. Their voice will yet be heard in public prayer. They will die in peace, their bed surrounded by Christian sympathisers, and be carried out by devout men to be buried, and on their grave be chiselled the words, "Precious in the sight of the Lord is the death of His saints." And on Resurrection Day you will get up with the dear children you have already buried, and with your Christian parents who have already won the palm. And all that grand and glorious history begins to-night. "Other sheep have, which are not of this fold."

There are to-night in this house those whose hands so tremble from dissipation that they can hardly hold a book; and still I have to tell you that

THEY WILL YET PREACH THE GOSPEL

and on communion days carry round the consecrated bread, acceptable to everybody, because of their holy life and their consecrated behaviour. The Lord is going to save you. Your home has got to be rebuilt. Your physical health has got to be restored. Your worldly business has got to be reconstructed. The Church of God is going to rejoice over your discipleship. "Other sheep I have which are not of this fold."

While I have hope for all prodigals, there are some people in this house to-night whom I give up as lost. I mean those who have been church-goers all their life, who have maintained outward morality, but who, notwithstanding twenty, thirty, forty years of Christian advantages, have never yielded their heart to Christ. They are Gospel hardened. I could call their names now, and if they would rise up they would rise up in scores. Gospel hardened: A sermon has no more effect than the shining of the moon on the city pavement. As Christ says, the publicans and harlots will go into the kingdom of God before them. In vain all Christian admonition. I can do nothing for them. They have resisted all the importunity of Divine mercy, and have gone during these thirty years, through most powerful earthquakes of religious feeling, and they are farther away from God than ever. After a while they will lie down sick, and some day it will be told that they are dead. No hope!

But I turn to outsiders with a hope that thrills through my body and soul. "Other sheep I have which are not of this fold." You are not Gospel hardened. You have not heard or read many sermons during the last few years. As you came in to-night everything was novel, and all your services are suggestive of your early days. How sweet the opening hymn sounded in your ears, and how blessed it is in this place! Everything suggestive of heaven. You do not weep, but the shower is not far off. You sigh, and you have noticed that there is always a sigh in the wind before the rain falls. There are those here who would give anything if they could find relief in tears. They say, "Oh, my wasted life! Oh, the bitter past! Oh, the graves over which I have stumbled! Whither shall I fly? Alas for the future! Everything is dark—so dark, so dark! God help me! God pity me!" Thank the Lord for that last utterance. You have begun to pray, and when a man begins to petition, that sets all heaven flying this way, and God steps in and beats back the hounds of temptation to their kennel, and around about the poor wounded soul puts the covert of his pardoning mercy. Hark! I heard something fall. What was it? It is the bars of the fence around the sheep-fold. The shepherd lets them down, and the hunted sheep of the mountain bound in; so me of them their fleece torn with the bambles, some of them their feet lame with the dogs; but bounding in. Thank God! "Other sheep I have which are not of this fold."

TELEGRAPHIC NEWS.

Paris, August 27th: Marshal MacMahon has returned to Paris from his tour in Brittany, where he has been quietly received with occasional Republican manifestations; in his replies to various addresses, that were presented to him in the course of his tour, the Marshal reiterated the definite character of the Septennate. Marshal MacMahon will visit South France in September.

London, 28th: The *Great Eastern* has commenced laying the cable.—The Brussels' Conference terminates to-morrow.—The harvest is nearly completed throughout England now, and the general results are satisfactory.

Philadelphia, 30th: The Select Committee of Enquiry, chosen to decide upon the Tilton-Beecher case, have fully acquitted the Reverend Henry Ward Beecher.

London, 31st: Latest advices bring the news that the defence of Puycerda against the Carlists is desperate; the army of Catalonia is marching to the relief of the town.—Obituary: John Henry Foley, R. A., the Sculptor.

London, 1st September: The Russians have made the Amou Daria navigable by the demolition of dams near the Kushkan Hills.—Several regiments have been sent to Sicily, owing to increasing lawlessness.—Mount Etna is in a state of eruption.

3rd: Sir Alfred Horsford, K.C.B., succeeds Lieut. General Sir James Lindsay as Military Secretary.—Sir Richard Phayre has accepted the Governorship of Mauritius.—The town of Puycerda is making a heroic defence against the Carlists.

PASSENGERS SAILED.

Per P. and O Str. *Khedive, August 28*:—(additional)

For Southampton.—Mr. Foster, and Lieut. Hutton.
For Brindisi — Mr. Sutherland.
For Venice.—Mr. James Darragh.

PASSENGERS ARRIVED.

Per P. and O. Str. *Gwalior, September 1.*

From Southampton —Mr. and Mrs. Watson and infant, Miss Möller, Mr. Sooty, Navg. Lieut. Drake, R. N., Mr. J. Glendinning and child, Mr. W. Kirk, Mr. E. Minors, Mr. Auderjee Cowasjee.
From Gibraltar.—Mr. and Mrs. D. Oliveria.
From Brindisi.—Mr. Sache, Mr S Bates, Mr. L. Cameron.
From Suez.—H. E. the Burmese Ambassador, 2 friends, and 5 attendants.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra, September 3.*

For Brindisi.—Colonel and Mrs. Burd, Mr. H. E. Sullivan, Captain G. W. Willock, Lieut-Col. F. W. Dunbar, Mr. Fernandez.
For Venice.—Mr. W. E. de Souza, Mr. A. Latham, Captain H. Szczepanski, Captain A. Farrer, Mr. G. Sigg.
For Suez.—Mr. Henry Berners.

Domestic Occurrences.

BIRTHS.

SHOOLBRED.—At Constantia Cottage, Simla, on the 22nd August, the wife of the Rev. W. Shoolbred of a son.
SCHWARZ.—August 28th, at Nassick, the wife of the Rev. C. F. Schwarz, C. M. S., of a daughter.
SHAW.—September 1st, at Bombay, the wife of the Rev. James Shaw, of a daughter.

DEATHS.

DERRY—August 27th, at Secunderabad, Elizabeth Jane, the beloved wife of Mr. Henry Derry, C E. Deeply regretted.
STUART—August 26th, at Umrawutty, East Berar, Mr. Robert George Tucker Stuart, in the 41st year of his age.
TREVOR—August 29th, at Malligaum, Julia Frances, infant daughter of A. C. Trevor, Esq., C.S., aged 10 months.
KHISTI.—August 29th, at Nagpada, Bombay, Bhaskar, fifth son of the late Rev. Hari Ramchundra Khisti, aged 18 years.

"BOMBAY GUARDIAN."

Subscriptions received from August 16 to 31, 1874.

J. B. Barton, Feb. 1, 1875, Rs. 10; Mrs. Russell, Dec. 1, 1874, Rs. 9-10; Mrs. Bartley, Oct. 11, 1874, Rs. 2; Rev. E. C. Scudder, M. D., Aug. 5, 1875, Rs. 19-5; Surgeon-Major C. R. G. Parker, March 1, 1875, Rs. 4-13; A. Macdonald, Oct. 1, 1875, Rs. 19-4; R. J. Young, March, 1, 1875, Rs. 9-10; R. McLean, March 3, 1875, Rs. 9-10; J. Powell, Dec. 31, 1874, Rs. 4-13.

Advertisements.

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